THE SPIRIT OF Slander Exemplified

In a Scandalous Pamphlet called,

THE Jacobite Curse,

Sold by *William Dickie* in the *Parliament-Close*, and printed by *Hugh Brown* Printer to the University of *Glasgow*, and written by a scandalous Scribler, an undoubted Child of him that is stiled the *Accuser of the Brethren*, a *Liar and Murderer from the Beginning*.

To which the principal Person Mr. *R---- C--ld--r* that is traduced in Page 8th, gives this Reply, in a Letter to a Member of Parliament.

For the Sin of their Mouth, and for the Words of their Lips, they shall be taken in their Pride; and why? their Preaching is of Cursing and Lies, 59. Ps. 12. v. old Translation.

Et si non aliqua nocuisses mortuus esses.

Virg. Ecl. 3.

If some Mischief thou didst not hatch and plot,
Thou'd hang thy self, as did *Iscariot*.

EDINBURGH:
Printed by Mr. ROBERT FREEBAIRN, Printer to the KING's most Excellent Majesty; *A. D.* 1714.

Athanaſ. in *Apol.* ad *Conſtantium*, p. 686.

MIROR eos calumniis non delaſſari, ſed quia defatigari non poſſunt, æquum ergo eſt, ut non defatiger ego, cum potius dum me purgo, læter; quanto enim plures extiterint mei purgationes, tanto illi tetriores apparebunt.

I wonder they are not wearied with Calumnies, but becauſe they can never be wearied, it is juſt therefore that I ſhould not weary, and that the rather, becauſe I rejoice when I purge my ſelf: For the more I purge my ſelf, the more black and filthy they will appear.

SIR,

THE Description which the very Learned Doctor *Burnet*, now Lord Bishop of *Sarum*, gave of the Presbyterians in his Conferences, under the Name of *Isotimus*, printed at *Glasgow* 1673, is this.

"Now (*Isotimus*) what endless Complaints "could I here make of some you know of, "who are perpetually trafficking to make "all that differ from them odious; who "catch up every Tattle they hear, that may "defame them, and are sure to spread it, as "far as their Tongue or Pen can reach: "Nor are they Niggards of their Additions "to them, to make them swell Bigger. With "what marvellous Joy do they suck in an "ill Report? And tho it be but dubiously "related, they will be sure to vent it as the "greatest Truth in the World. And when "the Stock of Reports fail them, then they "break in upon their Magazines of Forge-"ries, and here is an endless Trade. Some-"times they will piece up Things as inco-"herent as the Raggs of a Beggar's Cloak, "and shew either their *pretended Intelli-"gence*, or profound Sagacity to smell out "bad Intentions. If they can fix nothing "on their Adversary, then that he is an Hy-"pocrite or Dissembler, comes well to serve "all Purposes, and to defeat the best Inten-

" tions. And oh! *but the Jealouſies of Popery*
" *and Jeſuitical Practices* work Wonders on
" their Belief! Indeed Sir, I muſt tell you free-
" ly, I ſee a Spirit ſtirring among us, which I
" look upon as tinctured with the deepeſt Dye
" of *Antichriſtianiſm*, and ſo void of the
" common Impreſſions of good Nature and
" Civility, but much more of his Image, *who*
" *will have us learn of him, in that he is*
" *meek and lowly*; that really a Man had
" as well live among *Scythians* and *Bar-*
" *barians*, as among ſuch Waſps and Vipers.
" Every Thing is alike for their Malice. Do
" ſome that differ from them live in a frank-
" er Way; theſe are ſure to be called Licen-
" tious and *Prophane*. Are others more
" ſevere, ſilent and retired, who expreſs a
" Contempt of the World, with all its En-
" joyments; theſe muſt paſs for Papiſts, Jug-
" lers and Hypocrites, and their beſt Actions
" muſt be laſhed with the worſt Cenſures.
" Again, if we treat them ſoftly, with
" Gentleneſs and Reſpect; then they are
" inſolent and impute ſuch Uſage to the
" Diſtruſt of our own Opinions, and a
" forced Value of their Way; and if you
" uſe a little more Freedom to ſpeak
" Home, and diſcover their Weakneſs and
" Perverſneſs to them, then they rage, and
" ſome call us *Blaſphemers*, and apply all
" the Threatnings againſt Mockers of God
" and Piety, to ſuch as ſhall offer to unmask
" them, or diſcloſe any of their Follies. If

" theſe

" theſe in Authority coerce them, then no-
" thing is to be heard, but Complaints of
" Perſecution, and Revilings and evil Sur-
" miſings: But will gentle Courſes mollifie
" their Hearts? No, not ſo much as to be
" civil to thoſe to whom they owe them;
" but they will be ſure to obſerve how God
" binds up the Hands of the Wicked, and
" how marvellouſly he protects his own;
" and all the Favour ſhewed them, will
" have no better Character, than a very
" mean and ſcant Act of Juſtice, elicite by a
" viſible State-conveniency, if not Neceſſity.

Thus far the very Learned Doctor; which he calls but an imperfect Deſcription of them, whom he well knew when he lived among them: And it is as true now as it was 40 Years ago when he wrote it.

That they are tinctured with the *deepeſt Dye of Antichriſtianiſm* (as the Learned Doctor words it) is found too experimentally true by the poor afflicted Clergy of *Scotland*, who, ſince the Revolution, have been from Pulpits, Preſſes, and Judicatures perſecuted in their Reputations, Liberties and Livings, by Baniſhments and Impriſonments; and when I mention their Livings, I cannot paſs by one Inſtance of the *Centeſima*, belonging to the Clergy of the Dioceſe of *Edinburgh*. The Story in ſhort is this: In the Year 1673, the Right Reverend Father in God, Doctor *Alexander Young*, then Lord Biſhop of *Edinburgh*, moved this Project, that every Mini-

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ſter in his Dioceſe ſhould give one Merk out of every hundred of his yearly Stipend, to make up a Fund for their Widows and Orphans. Which accordingly was done, and continued till the Year 1688. Epiſcopacy being diſeſtabliſhed by the Revolution a Year thereafter; the Stock was put in the Hands of the Magiſtrates of *Edinburgh*, where it lay a conſiderable Time, till the Annualrents accreſced to the Sum of ſeven Thouſand five hundred Merks *Scots*, which was thought fit to be diſtributed among the Clergy and their Widows and Orphans, whoſe deceaſt Husbands contributed thereto in their Lifetime, and to ſome of the needful Clergy who are alive. The Presbyterian Incumbents of the Synod of *Edinburgh* hearing of ſuch a Stock, and of ſuch a Product, they commenced a Proceſs in Law againſt the Right Reverend the Biſhop of *Edinburgh* and his Clergy, to get the Management of all to themſelves, pretending that all of right belonged to them who were in Poſſeſſion of the Kirks, and not to them that wanted Stipends; and tho it was one of the moſt unreaſonable Proceſſes that ever was ſtarted, yet they had carried their Point, and got what the Clergy paid out of their own Pockets for their Widows and Orphans, if a Turn of Providence had not interveened, tho they had no more Right to it than a common Robber has to an honeſt Man's Purſe on the high Way.

The Kirkmen ſtill make it their Buſineſs

by ſlandering Sermons, and curſing Prayers, to extirpate the *Hierarchy* and the *Liturgy* from off the Face of the Earth, and to make the Perſons of the Clergy as odious as their Character to their credulous and blindfolded Diſciples; but particularly to expoſe the Perſon of Mr. *R. C-ld-r*, to Miſery and Infamy and (if they can) even to cruel Death, either by the Government or by the Rabble, becauſe he made it his Care in the South and North of *Scotland* to promote the Principles and Practice of true Church Worſhip and Government, and of the Faſts and Feſtivals thereof where it was never ſeen nor known, and that, by the Bleſſing of God, with very great Succeſs. For when he was baniſhed from one Place, he went to another, never giving over the Cauſe, tho twice ſummoned from *Aberdeen*, thrice from *Elgin* of *Murray*, till at length he came to the Southern Part of *Scotland* to Eaſt *Lothian*, and ſet it up where it never was before: And for this Cauſe the ſaid Mr. *R. C.* is become the Butt of the Presbyterian Malice, as now appears by a ſcandalous Pamphlet, called the *Jacobite Curſe*, which was written purpoſely to load the Epiſcopal Clergy with black Characters, but eſpecially Mr. *R. C.* (who declares before the *omniſcient Searcher of Hearts*, that he is innocent in Thought, Word and Writ, and that he never heard it out of any Man's Mouth in private or publick, till a Gentleman of his Acquaintance read it to him in Print on the Street of *Edinburgh*.

I think it is as great a Sin to tranſcribe it, as to have printed or publiſhed it: It has defiled too much Paper already, the reading of it muſt needs pollute the Air, and offend the Ears of all ſober Chriſtians, tho it gratifie the Genius of looſe Livers. But the chief Deſign is to pull down the *Book of Common-Prayer* in North *Britain*: For the Author tells, *That Liturgies have been always fatal to* Scotland. Smoke to the Eyes, Salt and Vinegar to a Wound are not ſo uneaſy as Liturgies are to the blaſphemous Extemporizers, who are afraid their deluded Diſciples may be pulled out of their Boſoms to the Knowledge of a true Miniſtry and rational Worſhip.

That ſcandalous and blaſphemous Scribler bids put that *Jacobite Curſe* into the *Commination* for *Aſh-wedneſday*. I fear there is no Perſon in the Kingdom may be more afraid of the Curſes there mentioned than he is; For it is known that he is *ſenſual and deviliſh*; he has a prodigious Stock of Impudence, and a mercenary Conſcience, if he has any Conſcience at all. I might as well libel him with ſuch Sins as Major *Weir* was guilty of, as he charges me with that Curſe. In his Dogrel at the end of his Pamphlet, he profeſſes that Presbyterians are ſworn againſt the Church of *England*.

Againſt unſcriptural Rites and Prelates we're ſworn,
Let Prelates, Deans, Chapters and Surplice be torn,
And then Goſpel Angels the Church ſhall adorn.
To pure Doctrine and Diſcipline, and Worſhip divine
As its great Eſſentials, the Church we confine
To thoſe we ſwear Fealty and the Hannover *Line;*
Let us ſing our Te Deum's *and* Calvin's *new Jiggs,*
Down go Prelates, Tories, and up go the Whigs.

You

You see here what the poor Clergy of *Scotland* may expect from the Whiggs, when they get their Wills, how they sing their Triumphs, as if they already had obtained the Victory; So that if the Church of *England* do not look upon us as a Branch of themselves, it is easy to foretell that *the Axe will be laid to the Root of the Tree.* If the Moderation of the Church allow the Madness of the Kirk to lop off its Branches, I shall say of its Children, that *The Zeal of God's House does not eat them up*; when they suffer phantastical Zeal to eat up the House of God. And it will make good what Mr. *J. W.* said above 4 Years ago at *I--k*, when in that Paroch there lay an *English* Regiment, which used the Book of Common Prayer. The Presbyterian Incumbent fell a railing against it, and that with Success; for the Colonel of that Regiment, whether for Indifferencie to the Service, or whether he was bribed to let it fall, I know not: But he needed not to have been afraid of the Inhabitants of the Place; for since that time they have brought in the Service, to the great Satisfaction of a numerous and intelligent Congregation. However, the Prayers were suppress, which occasioned no small Joy to the Whiggs; for the Incumbent express himself the next Sunday after this Manner. *You see*, Sirs, *we have silenced a Regiment, we shall quickly sink the* Scotch *Curates: The Church of* England, *Sirs, is the great* Goliah, *but the Kirk of* Scotland *is little* Da-

vid

vie; *ay, Sirs, you'll find that the* Scotch *little* Davie *will take a Sling and a Stone and brain the great* Engliſh Goliah *to the Ground.*

This is truly their Drift to have all the Power that ever an abſolute King had, or any Pope lays Claim to, in their own Hands; for the more they get, the more they ſeek, and if they get the Thing that may be given, they'll ſeek the Thing that cannot be granted, and that is, to tyrannize over all that differ from them, altho their Friend the late Advocate when pleading for a Toleration to the Papiſts in King *James* VII's Time, (to get in the Presbyterians with them,) laid down a rational Rule, to wit, *That it is againſt the Nature of the Chriſtian Religion that one Party ſhould have Power to perſecute another*: But when he got Power in his Hands, he practiſed the quite contrary. Witneſs the ſeveral Summonds, Impriſonments, and Baniſhments the Epiſcopal Clergy met with, eſpecially thoſe that propagated the Book of Common-Prayer in *Scotland.* See *James Stewart* his printed Letter to *Mijn Heer Fagle.*

I take no notice of all the ſcandalous Impertinencies printed by that ſcurrilous Scoffer, but I think King *George* is not obliged to the Character he gives of him in that ſenſeleſs Dogrel, when he ſays,

Conſubſtantiation is a fancie of Luther's *old Pate,*
Which George *now denies for Reaſons of State,*

The

The corporal Presence he therefore believes, To be a Fancy of Martin, *as sure as he lives.*

Had this dropt from the Pen of M. *R.C.* he had no doubt sollicited to prosecute him for high Treason: But they walk by one Rule, to wit, *That the godly may Sin, but the wicked should not Sin.* However I observe by this, that he represents King *George* as a Dissembler, but shews himself to be a very gross Ignorant, or at least would have King *George* so, to believe that *Luther* was the first Broacher of *Consubstantiation*, or the *Corporal Presence*, whereas (be the Opinion true or false) it was held in the Days of *Joannes Damascenus*, *Paschasius*, *Radbertus* Monk of *Corbie*, and *Amalarius* of *Mentz*, in the Year 740, and consequently 974 Years since. But it is nothing with this scandalous Author to speak at random as he does in another place, where he asserts that M. *R.C.* made a Dogrel upon the Magistrates of *Edinburgh*, which is as gross a Lie as the other, *viz.* That he was the Author of the Curse, for he professes upon the former Asseveration, that he never made nor heard any such thing. *Highway-Men*, *Robbers*, *Assassines*, or *Cut-Throats* have not a worse Trade, nor are they more Dangerous than those Pulpit-Incendiaries, and malicious Scriblers are: For it is not the Fear of God that keeps such from poysoning and stabbing the Persons whom they thus expose to the Indignation of the Rulers

or the Fury of the Rabblers: But thanks to God, M. C. is Proof againſt your Malice tho you ſhould make Knights of the Poſt of your implicite Diſciples, and make them Swear and Lie for the *Cauſe of God.* The Moraliſt tells us, *Maledicus non diſtat a malefico niſi opportunitate*, An evil Speaker wants but Opportunity to be an evil Doer. An Heart-murderer will ſoon embrue his Hands in Blood, if he thinks to eſcape Puniſhment from Men. He declares upon all that is ſacred, that he was never in Company where he heard ſuch Curſes: He daily prays *for his Enemies, Perſecutors and Sanderers*: He has heard of many curſing Prayers from Presbyterian Pulpits, which might ſerve to make a new Presbyterian Eloquence in Queen *Anne*'s Time, as the like was done in King *William*'s. I ſhall give ſome few amongſt many Inſtances, as follow,

Lord let it never enter into the Heart of the Pretender to turn Proteſtant, [to which all the Papiſts ſay *Amen,*] *and if he do, the Lord give us Grace never to believe him.* To which, no ſound Proteſtant will ſay *So be it.* This by Mr. *W. T.*

Again, *B——F. Lord confound that Popiſh idolatrous Worſhip in* England, *and if thou do not more for us, Lord will thou keep it on the other ſide of* Tweed.

And the ſame Perſon at another time, ſpeaking above four Years ago of ſome Changes in Court and State, expreſt himſelf thus, *There*

There is a Perſon they call Harley *at* Lon-
don, that is making Changes, but the Devil
Pearle, (i. e. *pull out*) *his Gutts, if that be not*
a Presbyterian Lay.

But leaſt theſe Things ſhould be called
but Malignant Lies (tho it can be ſubſcribed
by Hearers of unqueſtioned Integrity,) take
Curſe from their own Printings, in a Book
called, *A Proper Project for* Scotland, in
which he repreſents what oppoſes his Mea-
ſures as a Soul-deſtroying bloody Monſter,
Pag. 77.

Heaven's heavy Curſe, the Vengeance of
his Temple, The Curſe of the three Kingdoms,
the Curſe of all Scotland, *Martyrs and Mourn-*
ers, the Curſe of an once Glorious, but now
half-ruined Reformation light on it, &c.

So that not only their Pulpits, but their
Printings abound with Blaſphemies, Lies,
Slanderings and Curſes. Take here but a
Swatch of their ſcribling Champions out of
their own Books, and you may gueſs what
their rambling Diſcourſes in Pulpits are.

I ſet down here a few Inſtances out of many
more that can be given, and firſt, Mr. *John*
Anderſon at *Dumbarton*, that ſhameleſs, lying
Scribler will tell us, That Repetitions in the
Book of Common-Prayer, ſuch as *Lord have*
Mercy upon us, &c. are taken from the
Heathens that cryed out, *O Baal hear us, O*
Baal hear us; and yet for as ridiculous as
this is, he has it from the great Presbyterian
Oracle *Calderwood* his *Altare Damaſcenum*:

He

He is not ashamed to tell that the Church o *England makes Marriage a Sacrament*, and that the Book of Common-Prayer has a great deal of the *Trent* Creed in the Communion Service, and that because the *Nicene* Creed is there. He adds also, that the 15 *Art.* of the *Trent* Creed is in the Book o Common-Prayer, *I do also receive and admit the received and approved Rites of the said Catholick Church in the solemn Administration of Sacraments.* But the most unheard o Impudence, is, to deny that Doctor *Hammond* p. 5. in his Preface to his *Comm.* on the Psalms, and Dr *Comber* in his Preface to his *Comm.* on the Book o *Common Prayer*, both citing St. *Jerom* his Approbation of *Hippolytus* Bishop and Martyr in the 220 Year o God, his Sign of the *coming* of the *Antichrist*, is, tha *then the reading of the Scriptures and set Forms of Praye shall be turned out of Churches*; I say he has the Impudence to deny that either Dr *Hammond*, Dr. *Combre*, or St *Jerom* cite this Sentence with Approbation. See this a more length discoursed in Mr. *Calder's* Miscel. Numbers, particularly in the *Nail struck to the Head.* have sent you his Pamphlets marked Page and Leaf i what I cite. May not this Man say what he pleases as indeed he does in most of all his Scriblings.

There is another monstrous Scribler Mr. *William Jameson* at *Glasgow*, as full of Conceit and Pride a any Man upon Earth; for in his ordinary Discours he'll tell, that all the Bishops of *England* are not able to answer his Book. And in his *Nunz. Quær.* he tells that the *Church of* England *is filled with the most ignorant scandalous and naughty Clergy that is in all the Protestant Churches, and that St.* Ignatius *his Epistels are as tastless a the white of an Egg.* And in his Preface to Mr. *David son's* Catechism, he calls Mr. *Dodwell a Brute*, and the ancient Fathers he treats like Shepherds and Under lings. But for Nonsense and Blasphemy, see *his Summ and Substance of the Episcopal Controversy*, Preface

Pag

Page 3. where presumptuously he affirms, *That the Holy Ghost had a View to reforming* Scotland *from the Prophesie of* Is. 55. Ch. 3. *I will make with thee an everlasting Covenant.* And also, *That* Scotland *was the Possession promised to Christ on Earth*, from 2. Ps. 7. *Ask of me and I will give you the outmost parts of the Earth for thy Possession.* And he adds, *For till of late* Scotland *was looked upon as the outmost parts of the Earth.* I wonder what has altered its Position, for if it be not the outmost Parts of the Earth now, as well as before, then it cannot be the Patrimony that was promised to Christ, according to Mr. *Jameson's* way of reasoning, see Miscel. Num. 28, 29.

When Mr. *David Williamson* shall tell us gravely in a printed Sermon, that Christ *died a Martyr for Presbyterian Government*, and prove it from xix. St. *John* 19. *v. Jesus of Nazareth King of the Jews.* And when Mr. *Blackwell, a professor of Divinity*, shall tell us in his *Ratio Sacra*, page 7. *That Cain was an Arminian, Socinian and a Papist.* But to crown all,

When Mr. *James Hogg* at *Carnock* in his *Casuistical Essay* p. 318. tells that the frequent use of the Lord's Prayer is turning it into a *lifeless, sapless and loathsom Worship.* And pag. ---320. he makes no doubt to assert, *That the saying of it after Prayer, rather than at any other time, is an Engine from Hell to pervert the Gospel, and he doubts not but to get all that are exercised in Godliness to say with him.*

When, I say, such nonsensical and blasphemous Stuff is published to the World, who needs scruple to believe their unwritten Traditions? Such as is told long ago of Mr. *J. V.* that said, *If ever Christ was drunk on Earth, it was when he made the Lord's Prayer*, which my Lord *Boyn*, a Person of great Integrity offered to prove before their Judicatories, but was not heard. Who will not believe that of *P---S---.* when in Spring last he was animating the People to put themselves in readiness to Fight the *Battels of the Lord* after this manner, *Alas, Sirs, you'll have a Gun to kill a Hare or a Fowl, but none to knock down the Enemies of the Lord. O for such a brave Fellow as* Shamgar, *many a Enemy to the Lord did he fall with a Goad of Iron; he was just such another*

ther ſtrong ſtout Fellow as our own Sir William Wallace in Scotland.

Or who will not believe that of M. M——C. diſſwading People from uſing ſet Forms, told them it was *better to make uſe of extemporary Prayers, tho the one half were Senſe and the other half Nonſenſe.*

I cannot omit the Petition of M—S—M. preaching once at T—t. where the Book of Common-Prayer is uſed, *Lord rebuke thoſe in this place that ſet up Altar againſt Altar, and teach the People to know that a* Scotiſh *Worſhip may ſerve* Scotiſh *Folk.* It is the firſt time I heard of a Presbyterian Altar, and for their Worſhip there is none on Earth can tell what it is, for not one Parochin knows how the other worſhips God; and if they ſay that they have but one Worſhip, then if one (as ſeveral hundreds do) ſpeak Nonſenſe and Blaſphemy, then the whole Kirk of *Scotland* does ſo: I know no *Scots* Worſhip but either *Knox* his Liturgy, or the Book of Common-Prayer in King *Charles* Is. time.

I ſhall not ſay that the Author of that Pamphlet was the Author of the Curſe, tho he be capable of as great Villanies as any Mortal. If ſome looſe Libertine took a Freedom to frame ſuch a ſcandalous Curſe, is this juſt to Father it on the Innocent? Were it juſt in me to ſay that the Presbyterians drink the Devil's good Health, becauſe a debauched Club that call themſelves Presbyterians, did ſo twelve Years ago at *Cowper* Race? Or to ſay that they hate Chriſt, becauſe they cauſed burn his Effigies at the Croſs of *Edinburgh*, *March* 1704, which would be puniſhed by Death at *Conſtantinople* under the *Turk's* Noſe.

The Author has a Line on his Title Page out of *Virgil* that will not ſcanſe as he ſets it down, for it ſhould be written thus,

Flectere ſi nequeo ſuperos Acheronta movebo. It is an exact Deſcription of the Temper of this Author and his Party.

To cruſh our Foes, our Souls we'll damn and ſell,
If Heavens hear not, we'll ſeek our help from Hell.

From religious Rebels, cruel Saints, holy Cheats, curſing Prayers, railing Preachers, ſcandalous Scribblers, ſlandering Scoundrels, and from a Scripturleſs, Lord's-prayerleſs and Creedleſs Worſhip

Good Lord deliver Us.